



**“FILOLOGIK KOMPARATIVISTIKA VA
TARJIMASHUNOSLIK MASALALARI”**
mavzusidagi xalqaro ilmiy-amaliy konferensiya
2025-yil, 12-13-noyabr

**“PROBLEMS OF COMPARATIVE
PHILOLOGY AND TRANSLATION
STUDIES”**
international scientific and practical conference
November 12-13, 2025



O‘ZBEKISTON RESPUBLIKASI OLIY TA’LIM, FAN VA
INNOVATSIYALAR VAZIRLIGI

ALISHER NAVOIY NOMIDAGI
TOSHKENT DAVLAT O‘ZBEK TILI VA ADABIYOTI
UNIVERSITETI

TARJIMA NAZARIYASI VA AMALIYOTI KAFEDRASI

**“FILOLOGIK KOMPARATIVISTIKA VA
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THE MINISTRY OF HIGHER EDUCATION, SCIENCE AND
INNOVATIONS OF THE REPUBLIC OF UZBEKISTAN

ALISHER NAVO‘I TASHKENT STATE UNIVERSITY
OF UZBEK LANGUAGE AND LITERATURE

THE DEPARTMENT OF “TRANSLATION THEORY AND PRACTICE”

Proceedings of the International Scientific and Practical Conference titled

**“PROBLEMS OF COMPARATIVE PHILOLOGY
AND TRANSLATION STUDIES”**

November 12-13, 2025

Tashkent – 2025

UO‘K 845.711.05

KBK 133.585.3 “Filologik komparativistika va tarjimashunoslik masalalari” mavzusidagi xalqaro ilmiy-amaliy konferensiya to‘plami. – Toshkent, 2025. – 889 b.

ISBN 978-9910-8871-6-1

Mas’ul muharrir:
Shuhrat SIROJIDDINOV
akademik

Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti rektori

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Mazkur xalqaro konferensiya materiali filologik komparativistika va tarjimashunoslikning dolzarb nazariy hamda amaliy masalalarini zamonaviy ilmiy yondashuvlar asosida yoritishga bag‘ishlanadi. To‘plamda turli milliy adabiyotlar, tillar va madaniyatlar o‘rtasidagi o‘zaro ta’sir, adabiyotlararo aloqalar, qiyosiy-tipologik va qiyosiy-genetik tadqiqotlar, badiiy va maxsus matnlarni tarjima qilish muammolari, tarjima strategiyalari va ekvivalentlik masalalari tahlil qilinadi. Shuningdek, konferensiya materiallarida tarjima nazariyasining zamonaviy konsepsiyalari, tarjimon kompetensiyasini shakllantirish, tarjimoni o‘qitish metodikasi, madaniyatlararo kommunikatsiya hamda globallashuv sharoitida tarjimaning ijtimoiy-madaniy ahamiyati kabi masalalar keng yoritiladi. Ilmiy maqolalar filologik komparativistika va tarjimashunoslik sohalarida faoliyat yuritayotgan olimlar, tadqiqotchilar, doktorantlar, magistrantlar hamda talabalar uchun mo‘ljallangan bo‘lib, fanlararo integratsiyani kuchaytirishga hamda nazariya va amaliyot uyg‘unligini ta’minlashga xizmat qiladi.

Mualliflar qarashi va asarlar nomlaridagi imlo tahririyat nuqtayi nazaridan farqlanishi mumkin.

To‘plam Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti Ilmiy-texnik kengashining 2025-yil 17-dekabrda 6-sonli yig‘ilish qaroriga asosan nashrga tavsiya etilgan.

UO‘K 845.711.05

KBK 133.585.3 Proceedings of the International Scientific-Practical Conference on the topic
“Problems of comparative philology and translation studies”. – Tashkent, 2025. – 889 p.

ISBN 978-9910-8871-6-1

Editor-in-Chief:

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Rector of Alisher Navo'i Tashkent State University of Uzbek Language and Literature

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This international conference articles are dedicated to illuminating the current theoretical and practical issues in philological comparativistics and translation studies based on the modern scientific approaches. The collection analyzes of mutual influences between different national literatures, languages and cultures; interliterary connections; comparative-typological and comparative-genetic studies; the issues of translating literary and specialized texts; translation strategies and problems of equivalence. Furthermore, the conference materials extensively cover the topics such as: contemporary concepts in translation theory, the formation of a translator competence, methodologies for teaching translation, intercultural communication and socio-cultural significance of translation in the context of globalization. The given scientific articles are intended to scientists, researchers, doctoral students, master’s students and undergraduate students who actively working in the fields of philological comparativistics and translation studies and they serve to strengthen interdisciplinary integration as well as to ensure the harmony between theory and practice.

The views expressed in the articles do not necessarily reflect those of the editorial board.

The publication was recommended by the Scientific and Technical Council of Alisher Navo‘i Tashkent State University of Uzbek Language and Literature on December 17, 2025.

SPECIFIC FEATURES OF INTERCULTURAL INTERACTION IN THE COURSE OF TEACHING FOREIGN LANGUAGES

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professor of Namangan state institute*

Annotatsiya. Ushbu maqolada chet tillarini o‘qitish jarayonida madaniyatlararo muloqotning o‘ziga xos xususiyatlari tahlil qilinadi. Muallif zamonaviy globalizatsiya sharoitida xorijiy til o‘qitishning asosiy maqsadi – turli madaniyat vakillari bilan samarali muloqot qila oladigan shaxsni shakllantirish ekanligini ta’kidlaydi. Maqolada til va madaniyatning uzviy bog‘liqligi, kommunikativ kompetensiyani rivojlantirishda madaniy komponentning o‘rni hamda madaniyatlararo farqlarni anglashning ahamiyati yoritilgan. Shuningdek, o‘qitish jarayonida ijtimoiy-madaniy omillarni inobatga olishning zarurligi asoslab berilgan.

Kalit so‘zlar: *chet tili o‘qitish, madaniyatlararo muloqot, kommunikativ kompetensiya, madaniy komponent, globalizatsiya, ijtimoiy-madaniy omil.*

Abstract. This article analyzes the specific features of intercultural interaction in the process of teaching foreign languages. The author emphasizes that in the context of globalization, the main goal of foreign language education is to form a personality capable of effective communication with representatives of other cultures. The paper highlights the interrelation between language and culture, the importance of the cultural component in developing communicative competence, and the necessity of understanding cultural differences for successful communication. It also substantiates the need to consider socio-cultural factors in the teaching and learning process.

Keywords: *foreign language teaching, intercultural communication, communicative competence, cultural component, globalization, socio-cultural factor.*

Nowadays in the process of teaching foreign languages in Uzbekistan we have a period of reviewing goals, objectives and methods of education in connection with the rapid entry of Uzbekistan into the world community, which, in its turn, leads to a change both in a general methodology, and specific methods, also techniques in theory and practice of teaching foreign languages. In modern society, practical knowledge of a foreign language is considered the main perspective not only in linguistic field, but also in any type of education, as there is a growing need for specialists in various fields of knowledge, speaking one or several foreign languages. Therefore, the main goal of teaching a foreign language is the formation of a language personality that is ready to real, productive communication with representatives of other cultures on various levels and in various spheres of life.

A speaker should not only be correct in formulating thoughts in a foreign language, but also observe its cultural norms. While learning a language, a learner must penetrate into another system of values and vital signs and integrate it into his own image of the world. In this regard, an integrative approach to learning foreign languages in the context of a dialogue of cultures gained importance. Dialogue of cultures suggests that interaction of different world images, presented by communicants, includes their logics, thoughts, valuable concepts and is not blocked, but stimulated through mutual understanding, tolerance and positive attitude.

The content and results of diverse intercultural contacts in many respects depend on the ability of their participants to understand each other and to achieve mutual understanding, which is mainly determined by the ethnic culture of each of the self-acting parties, the psychology of people, and the values that prevail in a particular culture. In cultural anthropology, these relationships of different cultures are called «intercultural communication», which means the exchange between two and more cultures and products of their activities, carried out in various forms [Gudkov D.B., 2003: 122]. This exchange can occur both in politics and in interpersonal communication of people in everyday life, family and informal contacts. Relations are intercultural, if their participants do not resort to their

own traditions, customs, ideas and ways of behavior, and get acquainted with other people’s norms of everyday communication.

For intercultural communication, it is necessary that a sender and a receiver of a message belong to different cultures. It also requires the participants to understand the cultural difference between each other. In its essence, intercultural communication is always interpersonal communication in a special context where one participant discovers the cultural difference of the other.

It is known that communication takes place on three levels: communicative, interactive and perceptual. Communicative level is a contact by means of language and cultural traditions, characteristic of a particular community of people. The result of this level of interaction is mutual understanding between people. Interactive level is a communication, taking into account personal characteristics of people. It leads to a certain relationship between people. Perceptual level provides an opportunity for mutual knowledge of people on this rational basis. Perceptual skills are manifested in ability to control their perception, «read» the mood of partners in verbal and non-verbal characteristics, understand a psychological effect of perception and take them into account to reduce its distortion [Gudkov D.B., 2003: 130].

A necessary condition for communicative interaction is the communicative competence, which is understood as the possession of several types of general knowledge shared by communicants. They are formed, firstly, of knowledge of the actual symbolic system within which communication takes place, and, secondly, of knowledge of the structure of the external world. Knowledge of external world is gained from the personal experience of the individual, basic, fundamental knowledge of the world, available to all people, and all the other knowledge that people possess due to their belonging to various national, ethnic, social, religious, professional and other groups. Taking into account the mentioned factors of the communicative process, in 1986 the Council of Europe, distinguished six components in the concept of «communicative competence», which should be taken into account in learning process.

To achieve understanding in intercultural communication, its participants should not only master the grammar and vocabulary of a particular language, but also should know a cultural component of the word meaning, the realities of another culture. The point is that the actual use of words, real speech production is largely determined by knowledge of social and cultural life. Language does not exist outside culture, that is, outside the socially inherited set of practical skills and ideas that characterize our way of life. Since the linguistic structures are based on socio-cultural structures, for the active use of language as a means of communication it is necessary to know the world of the language being studied as better as possible [Vedenina L.G., 2000:152]. Not knowing the world of the language being studied, it is impossible to master the language as a means of communication; it can be mastered only as a way of storing and transmitting information, like a «dead» language.

The problem of intercultural communication in learning foreign languages is that, there is a single, complementary relationship between teaching foreign languages and intercultural communication. The solution of this pragmatic task is possible only on a strong fundamental theoretical basis. What we need for that are: 1) to apply the results of theoretical works on philology to the practice of teaching foreign languages; 2) theoretically comprehend and generalize the vast practical experience of teachers of foreign languages. Modern teaching ways of a foreign language is impossible without inculcating in a foreign language culture.

Achieving the goal of teaching people to communicate, to teach to speak a foreign language, and not only to understand a foreign language speech is complicated by the fact that communication is not just a verbal process. Its effectiveness depends on many factors: the conditions and culture of

communication, rules etiquette, knowledge of non-verbal forms of expression and much more. Overcoming the language barrier is not enough to ensure the effectiveness of communication between representatives of different cultures. For that, one needs to overcome the cultural barrier. Increasing the level of learning communicative communication, communication between people of different nationalities can only be achieved by understanding and taking into account the socio-cultural factor. One of the conditions for filling this gap is the expansion and deepening of the role of the socio-cultural component in the development of communicative abilities.

Thus, mastering a foreign language code that allows successful implementation of intercultural interaction presupposes the study of culture, determining the specificity of the social and business conduct of the partner, determined by the influence of historical traditions and customs, way of life, etc.

Therefore, a foreign language as a means of communication between representatives of different cultures should be studied in indissoluble unity with the world and the culture of people speaking these languages.

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